CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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The Minor Review.

ART. 8.—*What think ye of Christ? A Sermon preached at Newburyport, Sunday, Oct. 26, 1823, By John Pierpont, Minister of Hollis-Street Church, Boston.*

THE design of this Sermon is excellent. Being delivered before a society differing from the great majority of their immediate neighbours in their views of religion, its aim is to promote the cause of christian charity and fellowship by illustrating the comparatively small importance of the principal point of difference between them,—the opinion respecting the *nature* of the Saviour. Amongst the evils attendant upon a state of religious controversy, none is more common, and at the same time none more hurtful than this:—that the disputed points acquire a magnitude and importance, *in the minds of the disputants, and those who side with them*, entirely disproportioned to their real magnitude and importance in the *Christian system*. The great and fundamental truths of Christianity are apt to be cast into the shade; and charity,—the end of the commandment,—to give place to fiery zeal. This common, and we may say natural tendency of religious controversy ought to be guarded against, and counteracted with a vigilance proportioned to its commonness and its dangers; and a better service could not be rendered to the community, when excited on the subject of religious opinions, than to bring back their minds to a just estimate of the points in dispute,—to shew *that* to be quite a narrow line, which the ardour of discussion has magnified into 'a great gulf.'

Such is the design of the author of this Discourse. It was not his intention (as he has been strangely misrepresented in common with other Unitarians) to inculcate the doctrine, that it is *absolutely* of no importance to have correct opinions on the subject of religion, or respecting the nature of Christ in particular. We hesitate not to pronounce this charge against Unitarian Christians to be utterly unfounded. With the sole view to give the proper prominence to the great truths of Christianity, and to promote peace and charity, they have represented a point, which has divided the opinions of the greatest divines and scholars, in past ages as well as the present, as *comparatively* or *relatively* unimportant. They have endeavoured to shew that truths of immense importance, constituting ground broad enough for all to stand upon as Christians, are held by those who differ respecting the *nature* of Christ; and that all the questions which a rational and accountable being can make with any great degree of anxiety, can be answered without this question, respecting the nature of Christ, being answered.

The writer of the Sermon before us has endeavoured "to promote the cause of christian concord," by shewing the views we may entertain of the metaphysical nature of Christ to be unimportant in *certain respects*, and to a *certain extent*. His main design—that of promoting peace and good will amongst Christians of different opinions—did lead him to state in what respects they *were* important. He considers the point chiefly with respect to its bearing on the character of Christ, as *mediator*,—as the medium of divine communications to man,—the medium through which we receive religious truth, blessings, and hopes. He shews that those, who hold the one opinion have as much reason to be grateful to God, as solid a ground of present peace and future hope, and as strong reasons to love and venerate the character of Jesus, as those who hold the other. Whatever opinion we may entertain of his nature, we have all precisely the same ground for considering his precepts the commands of God,—his declarations the truth of God,—and his promises the promises of God.

We will give the writer's own account of the object of the Discourse, because we have seen it misrepresented in more than one quarter, and because we think it necessary to keep this in view, in order to perceive the propriety and value of his remarks:

"Rather, then, than lose ourselves in the mazes of polemical theology, rather than perplex ourselves and endanger our composure of mind in attempting to determine with precision the physical nature of Christ, or to fix with mathematical accuracy the degree of his elevation on the great scale of being, let us study those things that make for peace. And how shall we do this more effectually than by showing—for it is the object of this discourse to show—that, so far as it regards us as Christians, and so far as it regards our Lord Jesus Christ, in his *mediatorial character*, his physical nature is a matter entirely immaterial?"

We will next quote the passage, in which he has clearly and satisfactorily shown that the sufferings of Christ were of the same nature, degree, and efficacy, and evinced the same benevolence, virtue, and devotion, and entitle him to the same reverence, gratitude, and love, on the Unitarian as on the Calvinistic hypothesis:

"If we prefer the hypothesis that Jesus is both God and man, 'in two distinct natures and one person for ever,' and maintain that he is, at the same time, perfect God and perfect man; still, *as God* he cannot be a mediator between God and man, for the reason last stated; but, if he be a mediator at all, he must be so as perfect man. Every act that he does, and every suffering that he endures, as mediator, he must do and suffer as man.

"Granting, then, with those who believe that Jesus was God as well as man, that it formed a part of his mediatorial office, or duty, to suffer privation, and pain, and shame, and death. He must have suffered all these things only as man. The nature in which he suffered was human; consequently the sufferings he endured, and the fortitude with which he endured them, were human also. It was human trial sustained by human virtue. In all that he suffered, then in his mediatorial office, he must be regarded as a man! unless, indeed, we are ready to adopt the shocking idea that God, even the infinitely blessed God, suffered shame, and hunger, and death; and unless we are ready, when dwelling upon the consideration of our Saviour's mortal agonies, with admiration of the fortitude with which he met them, and with affectionate gratitude for the love that they proved, to use the language of Rippon, and

"*mourn*
The GOD *that loved and* DIED."*

Granting, even with some† of those who hold to the Deity of Jesus, that he offered himself a sacrifice to satisfy divine justice,‡ *i. e.* a strict, literal sacrifice, to atone for the sins of men, and appease the justice of the father of mercies—granting this, I say—though the supposition that such a sacrifice was demanded by the Deity, or that it would be accepted by him if offered, is most offensive to the moral sense that God has implanted in our natures, and though it most materially affects our views of his character,—yet, even though the doctrine of the literal sacrifice of Christ were true, it does not alter our views of *his* character.

We know, and all admit that Jesus did devote himself entirely—all his affections and powers, his prospects of ease and honour upon earth, his feelings as a man, his attachments as a friend, his life itself,—to the great cause that had been committed to him. We know that he sacrificed all these upon the altar of his duty; that they were exhausted and spent in doing the work which his father had given him to do. Why, then, should we more affectionately or reverently regard him, on the supposition that he suffered all that he did suffer, in the light of a strict sacrifice to the justice of God, than on the supposition that he suffered all under the conviction that these were sufferings to which he was called to submit in the course of his duty, and to which, therefore, he did submit, with humble resignation? Was his submission more conspicuous upon the former supposition than it was upon the latter? Was his disgrace more overwhelming, or was it borne with greater equanimity? Were his bodily agonies more acute—were his nerves made to thrill with a livelier anguish,—because he was considered as a literal sacrifice, than they would have been, under the same external circumstances, considered in any other light? Was his devotion to the will of his Father more unqualified,—was his benevolence to the human race more exalted,—in consenting to die for their benefit as a literal sacrifice, than they would have been in consenting to suffer precisely the same pains and indignities, to procure them the same benefits, not as a literal sacrifice? Was his liberality greater in expending his life as a literal ransom for many, than in laying down his life, under the same circumstances, to procure them the same blessings, not as a literal ransom? Or, would it have heightened the degree, or, in any particular, changed the character of our Lord's sufferings, to have undergone them as a martyr to the truth of his doctrines, or in attestation to his sincerity in preaching them?

"In whatever light, then, we consider Christ as suffering, whether as a sacrifice, or as a ransom, or in attestation to the truth of his doctrines, or of his sincerity in preaching them, or whether we suppose that he had foreseen all the evils that awaited him, and that, considering them as the inevitable consequences of his fidelity, he voluntarily encountered them all, rather than shrink, in the minutest circumstance from the calls of duty,—his sufferings were, in either case, the same; they were met with the same fortitude, endured with the same patience, felt with the same intensity, they evinced the same devotion, the same benevolence, the same virtue in every respect. He is, then, entitled, on either hypothesis, to the same degree of reverence, gratitude and love."

Equally satisfactory are his statement and illustration of the unimportance of the opinion respecting the nature of Christ, as respects our views of him, and confidence in him, as *the herald of religious truth:*

"And now, let us ask,—of what consequence is it to us, as Christians, as heirs of the hopes of acceptance and immortal blessedness which are founded upon the doctrines of Jesus,—to know what was the precise nature of him who was commissioned and instructed to proclaim those doctrines,—to publish the "peace on earth, and good will to men," which formed the burden of the song that announced the birth at Bethlehem? Was I a slave, and have I received from my master an authentic instrument of manumission? Of what importance is it to me to know through how many hands that document had passed in its way, or by whose it was finally delivered to me? Are we all prisoners, and has the sovereign authority of the state sent an order to open our prison doors? Do we not prove that we are not duly affected by the mercy that has been shown us, by falling into angry debate among ourselves upon such questions, as Who was the bearer of that order? What is his age, his office, his parentage? when, at the same time, we all agree that the order is from our common sovereign, and that it will be promptly obeyed? If immortal life is proclaimed to the perishing child of earth, why should the child of earth be anxious, or even curious, to know whose is the voice that proclaims it! Should the unchanging and invisible God so far change his nature as to become visible; should he, like the fabulous deities of paganism, invest himself in a human form, and with lips that might be seen, and a voice that might be heard, declare that the penitent shall be forgiven, and that the good shall be happy for ever—what would that declaration be?—The truth of God. Should he send down from his holy heavens the highest of his created intelligences, to make the same declaration in the ears of men, in the name of the common Creator—what would it then be?—The truth of God. Should he send out any one of his angelic host with orders to trumpet forth the same life and immortality, on the same terms—what, but the truth of God, would that angel's trumpet speak?—Should He who 'thundereth marvellously with his voice' cause the deep-toned thunders to distinctly enunciate the same message to the wondering world—what would the message be, when delivered by such mediation? What, but the truth of God? Should the lips of the dead be made suddenly vocal with the tidings of salvation;—all would acknowledge that, as none but God could give utterance to the cold lips of death, what they pronounced must be the truth of God. Should a man come forth, among his fellow men, bearing with him miraculous evidence that *his mission was divine*, that man must speak as moved by the infinite Spirit that sent him, and all that he should teach, in relation to the object of his mission, must be the truth of God. It is of little consequence to me whether this man has, or has not, any thing superhuman in his physical nature. I care not, nor need I care, whether he was born, and is sustained, according to the ordinary course of our nature as mortal men, nor yet whether, simply as a herald of truth, he is in any degree a partaker of our nature. Let him bring me unquestionable evidence that he is a messenger from God—make me certain of this fact,—and I ask not any one 'to declare his generation.' Let his nature be as humble as it may, his message is no *less* than the truth of God; and it is no *more* than the truth of God, let his nature be as exalted as it may. The certainty of the thing declared depends, not upon the eminence or the humility of *his* physical nature who declares it, but upon the qualifications and authority with which he makes the declaration; for, a creature that is physically a brute beast may make known to his fellow brutes, or to man, who denies him the attribute of reason, a truth that observation or instinct may have taught him;—while one, of princely dignity, even among the angelic hosts, may have so failed of keeping his first estate, as to become not only a liar, but the father of lies. Let us but know that he who speaks to us has been anointed by God with his holy Spirit, and his power; let us see that he is proved to be from God by the miracles, and signs, and wonders, which God does by him, in the midst of us, and then, let who will ask us, 'Whose son is he?' we may well reply, 'We are not careful to answer thee in this matter.' Give me to know that the doctrine of Jesus is bread from heaven, and that it sustains the spirit, and prepares it for heaven; and I may well be indifferent whether that bread descended, like the manna in the desert, in nightly dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken, for myself and the hungry thousands around me, by a hand endued with miraculous powers. So long as I know that it was sent me by the Father of my spirit, and that eating it I shall live for ever, I know all that can give it value, or awaken my gratitude. When some friendly hand presses a cup of cold water to my lips, as I am fainting with thirst in a weary land, I will not ask, for I do not care, whether that water was showered from the skies, or whether it flowed in a river, or gushed from a spring. I ask not whether it was brought me in a golden urn, or whether it was presented in a crystal vase, or a soldier's helmet. It is water that bids me live, and that is enough for me. Let me but know, of a truth, that the light that is shed upon my path while I am roaming without a guide, through inhospitable wilds, is a friendly and a faithful light, and that, if I walk where it falls, it will lead me to my home of plenty and of rest; and it is immaterial to me whether that light is thrown from the window of a hermit's cell, or reflected from the calm, bright moon, or whether it shoots from the stars, or is poured upon my way by the morning sun. So, too, let me but know,—make me assured that the declarations of the gospel are true, that they are ultimately from God, and that they will lead me to God, and I will not lay either my charity or my peace upon the altar of my curiosity."

We think the Discourse very satisfactory as far as it goes. And the immediate object of the writer did not lead him to consider whether correct views of the nature of Christ might not be important in some other respects, and in some of their influences, though not in those, which he has specified. Many Unitarian writers, and of late DR CHANNING, in his Baltimore Sermon, and MR SPARKS, in his Inquiry, have shewn the views of Trinitarians and Calvinists on this subject, to be, in some respects, very pernicious in their practical tendency.

We could wish the writer of this Sermon had more seriously considered the lamentable want of candour, and the proneness to misrepresent, of which Unitarians have had so much reason to complain, in the animadversions of their opponents. In that case, his language, in a few instances, would have been less strong, and more guarded; and the extent of its application more expressly stated.

We have no doubt that correct impressions will be received from it by candid minds; and think it plain that certain sentences in it, which seem too unlimited and general to meet our views, were meant to extend only to the topic under discussion. We recommend it to our readers, as containing important views, illustrated in an elegant manner.

In our opinion, *they* evince the sincerest regard for christian truth, and the deepest sense of the importance of correct opinions, who give most of their days and nights to the study of the scriptures with the use of all the helps which learning affords. And we are not afraid to challenge a comparison of the labours of Unitarians for the exposition of the scriptures with those of any other denomination of Christians. If we have not been misinformed, commentaries written by Unitarians* are those which are most recommended at the most flourishing Calvinistic seminary in our country. Yes. They, who are accused of being most indifferent to the truth on this disputed point, are the very writers resorted to as the means of coming to a knowledge of the truth on other subjects. To evince the sincerity and strength of their regard for the *truth as it is in Jesus*, Unitarians have devoted the labours of their lives to its defence and illustration; they have renounced for it ecclesiastical honours and emoluments; they have suffered reproach for it; they have gone to prison for it; they have gone to the stake for it. They have done for it every thing,—except what we trust in God they never will do,—exclude a disciple of the Redeemer from christian fellowship, and doom him "to perish everlastingly" for holding an opinion different from their own. N.

*See Dwight's Collection of Psalms and Hymns, H. 263.

† I say with *some*; for the ground that Christ was literally a sacrifice seems now to be abandoned by many of our Trinitarian brethren, among whom it is encouraging to see some of the doctors of orthodox divinity. *See Dr Murdock's sermon on the Atonement*, just published.

‡ Westminster Catechism, Ans. to Quest. 25.

* Rosenmuller, Kuinoel.

Miscellanies.

[SELECTED FOR THE REGISTER.]

It is what we have suffered, and still more what we have done, that it would lighten our hearts to have removed. The deeds that are gathered up against us by accusing time, and which flash across the memory like strokes of fire—these, and the contrast between them and the days of early sinlessness—between what is and what was the record of these is the "writing on the wall" which Lethe exists not to wash away.

When a man has lived much in the world, and as the world lives—when the stamp of his fresh feelings, like the impress upon coin, has been worn away by collision—when his passions have been indulged, and he has tasted the bitter fruit which springs from such sweet blossoms—when any thing occurs to bring before the memory of such a man the scenes of his early age—what are his feelings then? Nothing can be truer than that all the pageants and indulgences of voluptuous and worldly life; all the conventional and factitious ideas and feeling which it engenders, vanish totally and at once before one touch of real nature. But the effect is pain, cutting pain. The heart swells, and tears gush from the eyes, but they are tears of bitterness. The fallen and sustained man recollects the innocent child—the soul which needs the drams of social excitation looks back to its former healthful and gladsome state, and the simple food on which it lived; the spirit has, like the raven, abandoned the ark to feed upon foulness and pollution. What would not that man give to have washed from his remembrance, the past good, the present evil?

To bear and forbear is the great, and ought to be the grand study of life. It is that charity which suffereth long, and is kind, and is not easily provoked.

Diffidence may check resolution and obstruct performance; but compensates its embarrassments by more important advantages; it conciliates the proud, and softens the severe; it averts envy from excellence, and censure from miscarriage.

From Neele's Poems.

Old age is honourable. The spirit seems
Already on its flight to brighter worlds;
And that strange change which men miscall decay
Is renovated life. The feeble voice
With which the soul attemps to speak its meanings,
Is, like the skylark's note, heard faintest when
Its wing soars highest; and those hoary signs,
Those white and reverend locks, which move the scorn
Of thoughtless ribalds, seem to me like snow
Upon an Alpine summit—only proving
How near it is to Heaven.

Christian Register.

BOSTON, FRIDAY, FEBRUARY 20, 1824.

INDIAN MISSIONS. The American Board of Commissioners for Foreign Missions have established five missions among the Indians in the western part of the United States. Two of these are among the Cherokees, viz. one at Brainerd, and one at Dwight. Three of them are among the Choctaws, viz. one at Elliot, one at Newell, and one at Mayhew.

These missions are all conducted on a plan which we think much more likely to prove successful than any that has heretofore been attempted among these sons of the forest. We do not refer now to the religious doctrines which are inculcated by the missionaries; these we should probably disapprove; but we allude particularly to their system of education for the young, and to the habits of industry and love of civilized life which they are endeavouring to form and infuse. They are instructed in agriculture, and in the most necessary mechanic arts, as well as in the common branches of English education. To this is added such religious instruction as the missionaries think expedient.

Brainerd, the first mentioned station, is situated in Tennessee, near the northern boundary of the state of Georgia, on Chickamaugah creek, a navigable water of the Tennessee. The establishment at this station was commenced in 1817. In 1822, 29 boys and 18 girls had left the school who could read and write. The number of scholars then in the school was 100. The buildings consist of a dwelling house with appendages for the accommodation of the family; 2 school houses, one for the boys and one for the girls, a grist-mill, saw-mill, blacksmith's and carpenter's shops. A farm of about 50 acres has been brought under cultivation, and the Cherokees are said to have already made such progress in agriculture, that they furnish most of the means of subsistence to the mission. The sum of $1200 is annually allowed by the government of the United States to aid the education of the natives at this place. At the last report, the number of the scholars at this station was 89.

The second missionary station among the Cherokees is at a place called *Dwight*, on a branch of the Arkansaw river, about 300 miles West of the Mississippi. In 1818 and 1819, about 5000 of the Cherokee nation removed from their residence east of the Mississippi, to this place. The mission was established among them and a school opened in 1820. The number of scholars at the last report was 50. The sum annually received from the United States, is $600.

The first mission established among the Indians of the Choctaw nation, was at *Elliot*, on a branch of the Yazoo river, about 100 miles east of the Mississippi, about 250 northeasterly from Natches. This place has water communication with New-Orleans. The mission was established here in 1818. In 1822 the number of Choctaw children which attended the school was 80. This mission has 70 acres of improved land, well stocked, together with convenient buildings amounting to upwards of $15,000. The U. S. afford this station annually $1200.

The second mission among the Choctaws was fixed between the Pearl and Big Black rivers, in Mississippi, south of Elliot. The place has since been called *Newell*. It is yet an inconsiderable settlement. It receives $350 annually from the U. S. The number of children in the school is 15.

Mayhew, the last missionary station was established in 1822. It is situated about 100 miles east of Elliot, on the Ook-tib-be-ha creek, a branch of the Tombigbee river. The school has 66 scholars, and the station receives $300 annually from the United States.

The gentleman who has taken the lead and borne the heat and burden of the day, in the establishment of these missions, is the Rev. Cyrus Kingsbury, a man of highly respectable talents, of remarkable disinterestedness, and most conscienciously and enthusiastically devoted to the welfare and success of the enterprize.—We hope hereafter to be able to give a more detailed account of his labours.

In the last number of the *New Hampshire Patriot*, there is an article on the subject of the incorporation of the Amherst Institution. In speaking of the defeat of the petition for an act of incorporation, the Editor has the following remarks:

"But the real cause of defeat is believed to be, the hostility of a sect of Christians, calling themselves *liberal*, to an institution which is more Calvinistic than the University at Cambridge. Of the Unitarians in Massachusetts we must say, that they have discovered themselves to possess but too much of that exclusive spirit which they so liberally condemn in their opponents. In the late Convention for amending the Constitution of that State, the influence of this liberal religious sect went against toleration;—they were for compelling men to support religious institutions and ordinances, to whose tenets they could not subscribe. And now it seems they refuse to a respectable and numerous religious denomination the benefits of a simple act of incorporation to a religious and literary seminary, simply because it does not accord with their religious sentiments. Is this *liberal* Christianity? Is this doing to others as ye would that others should do unto you?"

We cannot but regret very deeply, what we are confident must be the influence of such a paragraph, in a paper so respectable and so extensively circulated as the New Hampshire Patriot. The *prejudice* that already exists against Unitarians, and the disgrace and odium which is attached, in the minds of a large part of the community, to every person who openly avows their belief, present great discouragements to all honest inquirers after truth, in the avowal of their real belief; and the influence of the paragraph we have mentioned cannot be otherwise than to extend and strengthen the evil. We are persuaded this statemunt must have arisen, on the part of the Editor, from a misapprehension of the true state of the case. And we cannot but believe, that, on a more careful attention to the subject, he will see it in a different light, and be willing to correct any erroneous impressions which his statement may have made on the minds of his readers.

It is stated in the Patriot, that the real cause of the defeat of the Amherst petition, "is believed to be the hostility of a sect of Christians, calling themselves *liberal*, to an institution which is more Calvinistic than the University at Cambridge." Now it is by no means surprising that any gentleman who may have lately happened to be conversant with any of the friends of the Institution at Amherst, should receive such an impression; for the friends of Amherst have been faithful to their own interests in industriously circulating the story that the defeat of the petition sprung entirely from the hostility of *Unitarians* and *Harvard*. But we feel confident that the Editor of the Patriot will find upon examination that these representations are not well founded.

The Liberal Christians of Massachusetts are not sufficiently numerous to *defeat* such a petition, if they were disposed. Nor is it true, that the chief opposition to this measure proceeded from them. Both in the Senate and House of Representatives they voted promiscuously, some *for* and some *against* the question, as their conviction of its propriety or impropriety dictated. It is well known, that the warmest opposition to the petition was from those who reside in that section of the state where the Institution is located, and that it arose not so much from hostility to the supposed religious principles of the Institution, (for it was made as well by those who approved, as by those who disapproved them,) as from a conviction that such an Institution was unnecessary, and that it would prove an essential detriment to a respectable Institution (Williams College) already established in that region.

In regard to the further remarks in the Patriot, on the general character, and particularly on what is called the "exclusive spirit" of the Liberal Christians of Massachusetts, we can only say, that we are satisfied the opinion is grounded on false premises, and an entire misapprehension of the character and spirit of the class of Christians here named. We cannot but think, that if the gentleman will take the trouble to acquaint himself with them more fully, he will be convinced, and be ready to acknowledge, that he has mistaken their character, and has done them an injustice in his statement. Narrow-minded men there are, we know, in every sect,—men of an unkind and exclusive spirit, who grieve their own friends, and disgrace the cause to which they attach themselves; and that *our* sect is entirely free from such men, we are far from pretending. But that, as a body, this is our character, we are grieved to hear asserted; for we feel, and think we may say without boasting, that the charge is not only unmerited, but that a fair examination of the subject would furnish ground for quite an opposite conclusion.

We think also that what is said of this class of Christians, in reference to the late Convention of Massachusetts, proceeds from a similar misapprehension of the real state of the case. The measures which are here alluded to as against toleration, were supported and opposed both by the *liberal* and the *orthodox* indiscriminately. We challenge any man to controvert this statement. But admitting (which we do not) that these measures were supported solely by Unitarians, yet it seems to us, that it needs nothing but a fair examination of the case to convince any man that these measures had nothing in them in opposition to toleration. The object of the law alluded to, was not to compel men to pay for the support of a worship that they disapproved, but only to secure their assistance in supporting somewhere that religious order, which all acknowledge to be a most important instrument of the security of the civil rights and blessings of the community. The right to require this assistance in supporting some religious worship, (the individual being left to choose the particular kind) was considered as resting on the same ground, and deduced from the same principles as the right to require the aid of the whole community in supporting common schools. Public worship, (of any and all denominations) and public schools were both considered as a species of education which a majority of the community had a right to require of *all*, as the most important safeguards and promoters of the strength and well-being of those civil institutions of which *all* shared the blessings.—And it was on this ground only, that the right to impose taxes for the support of public worship was maintained by its principal supporters. We had the satisfaction of being present during a considerable part of the debates on the subject, and we are not aware that it was made at all, either a religious or political question. We are really at a loss to perceive the *intolerance* of these proceedings. But even admitting them to be intolerant, why should they be chargeable on Unitarians, when the measures were supported and opposed indiscriminately by Calvinists as well as Unitarians?

We are persuaded that the author of the paragraph on which we are commenting, could not have been made fully acquainted with the circumstances we have here stated; for we feel confident, that into whatever errors he may think the Unitarians to have fallen, or whatever faults and imperfections it may seem to him are chargeable upon them, he has too much respect for their independent love of truth, and their general endeavours to promote the interests of pure religion, and science, and the order and happiness of the community, to be willing to add anything that was unmerited to the heavy burden of opposition which this abused class of Christians have all along been called to sustain, from the deep and industriously cherished prejudices of the community.

MARQUIS DE LA FAYETTE. In a letter of Gibbon, dated April 12, 1778, found in his miscellaneous works he observes:—"We talk chiefly of the Marquis de la Fayette, who was here a few weeks ago. He is about twenty, with a hundred and thirty thousand livres a year; the nephew of Noailles, who is Ambassador here. He has bought the Duke of Kingston's yacht, and is gone to join the Americans. The court *appear* to be very angry with him!"

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The visionary hopes respecting the immediate and universal progress of religion, which are often indulged in the dreams of youthful imagination, are not always destroyed, until the disappointment of benevolent enterprise, and of cherished schemes for the advancement of man, has brought bitterness to the soul. The romantic anticipations of my early youth are still fresh and vivid in my remembrance. I thought little more was necessary to induce men to become good, than to instruct them in the principles of duty. I felt that the Christian religion was a solemn reality, and that its demands were imperative and universal. It did not occur to me that these demands, enforced, as they were, by sanctions of infinite moment, could be disregarded. I supposed that every mind, when told of the poor and unsatisfying rewards, which the world bestows on its followers, and of the permanent and rich inheritance, which religion offers to her true servants, would, at once, turn from the pursuit of the shadowy phantoms of earth, and fix its affections on the enjoyments of a holy and happy heaven.

This mistake, however, continued but a short time. It was a pleasing delusion, but I could not remain in it. I soon discovered that the calls of present interest and passion exerted a far more powerful influence, than the unseen retributions of a future life. When wealth displayed its golden treasures before the eye, and the purple couches of pleasure were spread, and the trumpet-notes of ambition rung loudly in the ear,—the mild and beautiful light, which rests on the distant prospect of eternity, was not seen, and the still, small voice of religion, whispering pardon and peace to the penitent, was not heard, and the crown of glory, honour, and immortality was renounced for the fading chaplets of worldly grandeur. It sent an icy coldness to the heart, to see beings whom God had created for his own service and love, trifling away the little season of their probation in vanity, and often in vice, instead of forming their minds to a fitness for communion with the spirits of the just.

I believe that considerations of this nature, in minds deeply touched with a sense of the account which will be required of every immortal soul, often produce a sad and mournful despondency. If their hopes of witnessing the controlling effects of religion have been very sanguine, the defeat of their favourite purposes for improving their fellow men is succeeded by a violent reaction of sentiment and feeling.—They are filled with perplexing doubts and anxious fears. Their faith in the efficacy of religion itself is sometimes weakened. Because it does not accomplish all which their fond fancy had expected, they despair of seeing any valuable results from its operation. But though this state of feeling has nothing of the enthusiasm which produces the deceptive visions of youth, it is equally false in its foundation, and fatal, if indulged, to the tranquillity of the individual. It is well to form sober and correct views on this subject; and they are alike removed from the glowing anticipations of inexperience, and from the dejection of disappointed hope.

The influence of Christianity is, indeed, very imperfect. There are few minds completely under its power. But still, heartfelt, vital religion is not without its witnesses. The heavenly spark is, it must be confessed, on the one hand, almost buried under a load of gross and revolting superstition, and the most unworthy conceptions of the Divine character;—and on the other, is quenched by the cold speculations of a licentious Theology and the vain attempts at reasoning of a superficial and false Philosophy.

But I have seen—and I bless God for the sight—I have seen the sacred spirit of Christianity in its most pure and hallowed influence. I have witnessed exhibitions of character which can be explained on no other principle. I have stood over the bed of the dying and heard the accents of holy hope in God and faith in Jesus, louder than the groans of the last mortal agony; and, as the spirit left the form it had just animated, I could almost track its way to the realms of light. And after the entrance of death into a happy family has turned their bright and cheerful noon into darkness and desolation, I have seen the broken heart sustained by the consolations of the gospel, and the wounded affections which refused to be comforted,—at last, trusting to the promises of God, and flying to Him, as their refuge and strength.

It is very grateful, too, to witness the powerful energy of Christianity in lowly life. I know of no such eloquent defenders of our faith, as the cottages of the religious poor. To enter the habitations of wretchedness and ignorance, —where the few and faint glimmerings of intellect seem but to make the mental darkness more visible,—and there find honesty, incorrupt integrity, and sometimes, even, a tenderness and sympathy of feeling, which astonishes while it interests, united to a strong and swaying sense of religious obligation, which is expressed in a spirit of rational and fervent devotion, in daily purity of conduct, and in a command of the wild passions incident to uncultivated life,—gives an impression, not to be effaced, of the worth and importance of the practical religion of the gospel.

This impression is more forcible, because you can depend on the correctness of your observation. You there see character free from all disguise. There is a simplicity and nature in all you behold. You are not embarrassed by the thick veil which is thrown over actions and their motives, by the etiquette of fashionable society. There is no difficulty in determining whether the predominant feeling be that of degradation and vice, or of humble, religious faith. I know not why it is,—but I have always delighted to visit the dwellings of the poor, and though I have been sometimes shocked by the sight of depravity in its lowest and most offensive forms, I have so often beheld, in the primitive excellence of their lives, such an example of the meek and pure spirit of the gospel, which was, at first, preached to the poor, that I never return without having my affections expanded and my love to God and man quickened and increased.

I am aware, that there are some, in these days of light and philosophy, who may scorn to seek instruction from such sources; but they may trust the experience of gray hairs, that they can here learn a lesson of improvement, which all the pages of moral speculation cannot impart; they may derive fresh vigour to their belief of Christianity; they may see its adaptation to the wants of men, when every other supply proves vain; and, from these considerations, they may obtain a living and speaking testimony to the value of their faith, which whole volumes of abstract reasoning might, indeed, make them understand, but could never make them feel.

I have mentioned the influence of religion on the poor, as a practical proof of its importance and truth. I have spoken of the poor, because among them you may see human character more distinctly, and the operations of passion and feeling, in a form less complicated.

But you may also trace the effects of true Christianity in the higher classes of society.—You may perceive its influence in the general interest expressed in religious subjects,—the freedom from external depravity,—the elevated tone of morals,—the purity of domestic life,—the spirit of enlarged benevolence; and, I doubt not, did the laws of modern courtesy allow us to discourse of religion, as a matter of feeling and personal interest, you would find many a heart alive to its holy impressions, which now seems to beat only to the throbs of worldly pleasure, or the cry of popular ambition. But upon this topic I cannot, now, enlarge. The circumstances I have noticed are enough to prevent the indulgence of that despondency, which comes over the soul, when dwelling upon the feeble influence of our religion. It is as untrue to nature to suppose that every mind will be subject to the emotions which we wish to see cherished, as to believe that the physical agents in the universe will bend to man's bidding.

Though we see the best and noblest dispensation of God to man, so limited in its direct operation, there is enough to make us cling with fervour to the doctrines and hopes it reveals,—and to bind closer to our hearts the volume which contains it, as the treasury of our comforts, and the rule of our lives. C.

[FROM THE CENTINEL BY REQUEST.]

"*The righteous perisheth and no man layeth it to heart.*"

To apply these words to a notice of the departure of the late Miss MARY COOKE, of West Cambridge, will, it is believed, be but answering to the wishes of all to whom her name is known; of some who have indeed laid her death to heart; of the many who have enjoyed her ready hospitality and universal kindness; of the numbers who have shared her services and charities; and among them there will be widowed hearts that she has caused to sing for joy, and the blessings of such as were ready to perish and had none to help. Who has not felt the incompetence of eulogium to do justice to excellence! The language of praise has been so indiscriminately lavished that when needed for those who are really deserving, words seem to want meaning. Her's was a life—a life of more than threescore years—to be estimated (not indeed as all lives are, but as all will be) not by a few brilliant acts set forth in a show of selected epithets, but by its general tenor—by the history of every day—of days which are the pages of a record of "well-doing." And it is her eulogy that its claim to praise and remembrance is derived from such an estimate. When the good die, something is due to the living as well as the dead. Emphatically may it be said of those who live not to themselves, that they do not die to themselves. A life of christian virtue is an encouragement to the living. For when we feel that we would be excellent if we could, it is inspiring to see in the example of

another something that tells us that we can. Such was her example! Her goodness was manifested by the best of all possible vouchers, her good works; it was seen by many witnesses, it is engraven in many a grateful heart, it is embalmed in many a sincere regret.—It spoke in her living countenance, and it might have been read in the serenity of her lifeless features —where the most striking effect of the last struggle was the stamp of something divine and un-earthly on the mortal clay—an expression which told that to her, death had been "victory" and hope "full of immortality!"

We have been politely favoured with the following extract from a sermon, called the *Watchman's Report*, written from Isaiah xxi. 11, & 12, and preached by a clergyman in this state to the people of his charge, on the anniversary of his birth day, April 18, 1822.

Within my day and observation, some new sects have sprung up, who were never heard of before in the world; not however so noticeable for their number and influence as for the wickedness of their principles and the debauchery of their lives. I allude to D———, in the western part of this state, and to C———, in the state of Maine; whose very names are offensive, on account of their demoralizing doctrines and examples, and the ruin they left behind them, wherever they went. For their doings none are responsible but themselves and their deluded followers. I name them only to show what beings men are, and how easily they may be led away by men who appear to them in the mask and act under the garb of religion; and how dangerous it is to countenance and follow any as religious teachers and exhorters, who bring not with them testimonials of approbation from men of known and approved characters.

What more powerfully attracts our attention, is, that a spirit of alienation, strife, and division, hurtful to the cause of religion, has, within a few years past, found its way into our churches and is making head in them; a spirit which though milder in its nature and as yet more harmless in its effects, does nevertheless partake of the same character and has been introduced by the same means, as that which we have already described, and which has so grievously affected the churches in years past. It has been excited and diffused by itinerant preachers and lay exhorters, who have little or nothing to lose on their part, and who have private ends to answer. These preachers always did, and always will cause divisions wherever they are tolerated and allowed; and if history and private counsel and warning have not produced a conviction of this truth, experience has never failed of doing it. It is the shortest and most certain way a people can take to ruin themselves. The peace and unity of a church are easily destroyed, especially when any of its members imprudently lend their aid to the work, and by itching ears heap to themselves teachers. And when once this leaven of wickedness has entered the body of the Church, it is difficult purging it out. If you silently neglect it, then it prevails without opposition, and, like a canker, eats out the vitals of religious affection. If you attack it, you may give it new life and activity, and raise up friends to plead for and support it.

The promotion of peace and unity is not the work of one or two; but belongs to all. The ministers of the gospel every where should study things which make for peace at home and abroad; and instead of dividing and counteracting each other, should unite their strength and influence in this heavenly work. Elders and deacons should be so many pillars in the churches in which they hold their offices. Every member of a church should lend his aid in the work. If private members look up to and have claims on the head, to labour for the promotion of peace and unity among them, the head has also claims on the members of the body. None of them is exempted or excused. It is the covenanted and imperious duty of every member of Christ's body to promote the peace and order of all the churches, but especially of the church to which he particularly belongs. Would all unite in this cause, the labour would be light, and easily accomplished. When every thread is twisted into the cord, it cannot easily be broken.

Divisions are as expensive as they are afflictive and troublesome. They rob us alike of our spiritual comfort and worldly wealth. They entirely militate with, and tend wholly to defeat other plans which are attempted to be put into operation. We are continually presented with pamphlets and with printed circular letters, and pressed with calls for money to educate pious youth for the ministry, and to assist feeble churches. We are told that in our back and new settlements there is a thirst and famine for the word,—that the people are in a most deplorable state,—and are perishing for lack of vision,—that such is and will be the call for ministers, that all our colleges will not be more than able to supply them. How can these calls be met, or the evil complained of possibly find a remedy under existing circumstances, even if men were disposed to listen to the call? Where are feeble churches, and how did they become so? Why, they first render themselves feeble by their own contentions and divisions, and then call on others for money to give them strength.

If we thus proceed to divide, we shall make churches as fast as we can possibly furnish ministers to supply them; and we shall have none to send abroad. By thus encouraging and multiplying divisions, all our churches will in a very little time become *feeble* churches; and then to whom must they look for relief and a supply of their wants? When all are beggars, who is to supply the supplicated charity? *We* have no scarcity of ministers, or of preachers among ourselves; but we have more than we can dispense with. Those itinerants who intrude themselves into the work, instead of going abroad, where they might do some good, come where they are not wanted, and are busy in making divisions. And so long as they can form a little society, out of societies already established, they will never go abroad to labor, but leave the desolate places of the wilderness to take care of themselves. Were the people as well united as in former times, there are many towns among us which could part with a minister, and a meeting house all built ready to their hands, and remain in a much better state of comfort and improvement than they now are. The work of reformation must be done at home before we can attend to calls abroad.

GENERAL INTELLIGENCE.

At a late meeting of the Republican members of the Legislature of this state, it was voted to suppport His Excellency WILLIAM EUSTIS, for Governor, and the Hon. MARCUS MORTON, for Lieut. Governor, at the ensuing election. His Honor Levi Lincoln, the present Lieut. Governor, has been appointed to fill the vacancy on the bench of the Supreme Court of this commonwealth.

FREE SCHOOL SOCIETY OF N. Y. This Society has been in operation seventeen years, and has given instruction to more than *eighteen thousand* scholars. The amount of private donations and subscriptions received by it during its existence, is $23,430 19—Grants from the State $137,636 85. The other free schools in that city have received from the school fund $14,381 16.

UNIVERSITY OF N. CAROLINA. We are informed that the Trustees of the Univesity of North Carolina have apropriated the sum of $3000 for the purchase of a philosophical apparatus for the institution, and a similar sum for the increase of the library. It is gratifying to witness the rapidly increasing advantages and growing reputation of this seminary which already surpasses in the number of its students any College in that section of our country. *Rel. Chron.*

NORTHERN EXPEDITION. It is in contemplation to send out two land expeditions to assist in the discovery of a Northwestern passage: one is to be commanded by Capt. Franklin, and to proceed by the same route as formerly undertaken by M'Kenzie, and the other to ascertain whether there be not a continuity of land between the Wager and Coppermine Rivers.—Capt. Lyon, we understand, has volunteered his services for the latter undertaking, which is not so likely to be attempted as the former. *Lon. pap.*

COMMERCE OF NEW ORLEANS. The amount of tonnage in the port of New Orleans, Dec. 31st. was 29,990 registered tons. Number of vessels entered for the last year 846.

COMMERCE OF PORTLAND. 1,885,711, gallons Molasses—332,714 lbs. of Sugar—and 180,037 lbs of Coffee, have been imported into this port during the year 1823. The number of foreign arrivals has been 136, and foreign clearances 187. The amount of tonnage of vessels which have been built during the year 1823—3018 tons.

LIVERPOOL, (ENG.) The number of Ships which entered this port, in 1822, was 8,136, their tonnage 892,902, whose dock duties amounted £102,403 17 4.

AUCTION DUTIES. The amount of duties paid into the State Treasury, by the auctioneers of Boston, for the quarter ending Dec. 31, 1823, was $8,319 17.

REVOLUTIONARY PENSIONS The diminution of these pensions, for two years, has been $338,008.

CHESAPEAK AND DELAWARE CANAL. The route of this Canal is fixed, and Mr Wright, of N. York, elected chief engineer.

Mr G. BETHUNE ENGLISH, of Boston, has arrived at Constantinople, where he was supposed to be an agent from the American Government to nogotiate a treaty with the Porte.

LOUIS, Prince of Wurtemburg, is at present at New Orleans, he has been engaged for nearly a year in traversing the western wilds in pursuit of objects of science. He has ascended the Mississippi and Missouri, and endured every hardship and fatigue to explore and develope the interesting natural history of this immense region. His collections are said to be very numerous, and will add greatly to the enlightened view which the German literati are taking of our young and vigourous Republic.

GREEK FUND. The amount of money now in the hands of the Treasurer of the Greek of New York, is $13,000.—Upwards of $2000 of this sum was received as the avails of a ball given at the New-York Theatre, on the 18th ult.

A GREEK AGENT has addressed a letter to the Bishop of Norwich, requesting the good services of the British Clergy in favour of his countrymen.

AT WINCHESTER and at Cambridge, (Eng.) a public subscription in favour of the Greeks has been headed by a liberal donation from the Chancellor of £100.

MINA, the Spanish Patriot General, has arrived in London, but had declined all the public honors which had been offered him.

The TOWER of the Protestant Church at Trinidad, is illuminuted with Gas made from the pitch of the Island, and persons can see to work by the light at a considerable distance.

The POLITICAL TROUBLES at Bermuda continue.—At a new election of Legislators not a single individual favorable to Gov. Lumley was returned. But the Governor has a veto, on the appointment of his Council.

INSURRECTION AT JAMAICA. Late Jamaica papers inform us of an attempted insurrection among the slaves, on that Island, during the Christmas Holidays. The plan was to set fire to several buildings in the parish of St Mary, and then murder the whites who came to extinguish it. After this the rebellious negroes intended to set fire to the Town, and massacre all the inhabitants. The conspirators were tried and eight convicted, who were executed.

LOWER CANADA. The present population of Lower Canada is 427,465. More than nine tenths are catholics, and about fifteen sixteenths are not proprietors of the soil, but hold land under a Seignor.

BIGOTRY. The bill for giving an equality of rights to the Jews, has again been rejected in the House of Delegates of Maryland—44 to 28.

IRON CARRIAGE WHEELS. C. Hoxie, of the city of Hudson, has been engaged a number of years in making an improvement in carriage wheels; which consists in the rims and spokes being made of wrought iron, and the hub of cast iron. These wheels are so put together, that it is impossible for a spoke to get loose; of course they are very strong and very durable; the weight about the same as those made of wood, and all the centre part of 50 of those wheels may be completed in 15 minutes. *Hudson Whig.*

AMERICAN LITERATURE. It is stated in the New-York papers that 3000 copies of Mr Cooper's new novel, "The Pilot" were sold in a few days after it was published; and that a second edition, still larger, is in the press, the greater part of which is already ordered. "The Spy: or a tale of the neutral ground," passed through four large editions; of the "Pioneers," likewise by Mr Cooper, 3500 copies were sold, on the first day of its publication. And it is stated in the Boston Patriot, that two editions of the "Journal of a Dartmoor Prisoner," each of 4000 copies, were disposed of, a few years since.

BIBLICAL CRITICISM.—Messrs. T. and J. Swords, of New-York have just published a small volume, by Professor Turner, entitled "Notes on the Epistles of the Romans, intended to assist students of Theology and others, who read the Scriptures in the original—By Samuel H. Turner, D. D. Professor of Biblical Learning, and interp. of Scrip. in the General Theological Seminary of the Protestant Episcopal Church."

THE NEGRO'S FRIEND. A Prospectus for a publication to be entitled "The British Colonial Weekly Register," with the sub-title of the Negro's Friend, has been issued in England; the first number was to appear the 4th of January.

It is stated, that "to provide a vehicle not at present found for comunicating to the world all transactions relative to the existing Slave Trade, and to that great measure in prospect, a *just, prudent*, but *effectual termination of Negro Slavery*, are the objects of the *Negro's Friend*.

Mr A. G. A. Schlegel's prospectus of Ramayana, by the ancient Sanscrit poet Valm, has made a strong impression in our literary circles, and excited high expectations. In a conversation with the learned author, he mentioned to us his opinion that the Sanscrit would be found the root of all languages, except the Arabic and its derivatives. The Arabic is different. *Lit. Gaz.*

BELZONI, the traveller, embarked at Cape Coast on the 23d of October, for the river Benin. He is going to explore the Niger.

Sir Walter Scott has been elected President of the Royal Society at Edinburgh.

A BOOKSELLER in Paris has been denounced and will probably suffer twelve months' imprisonment, for selling a print of Napoleon's grave; and another individual has had all his effects seized, for being in possession of a bust of the late Emperor.

SWAN. A wild swan was lately shot at Nantucket weighing twenty-four pounds. The body, wings, and neck, were of the purest white—the feet and bill black. The distance between the extremities of the wings was seven feet.

In Europe, there is a species of domestic swans. Professor Griscom observed them sporting in the large marble basins, in the garden of the Thuilleries at Paris, and in the fountains of Fontainebleau. They move on the water with great grace and beauty. *Hamp. Gaz.*

WONDERFUL SHIPS. There is a ship building at Quebec, 300 feet in length, 50 in breadth, and 32 in depth—admeasurement 3600 tons. She is to be rigged with four masts, and will be ready to cross the Atlantic next July.

A PETITION has been presented to Congress by Ira Hill, Esq. the celebrated geologist, for a grant of ten acres of land, at Washington, *to make a world, in miniature*, with its mountains and valleys, oceans and lakes, kingdoms and republics.

NEW COTTON WORKS, containing 750,000 spindles, are contracted to be finished next September—of these 600,000 were for England, and 150,000 for Scotland. They will spin 15 millions of pounds of yarn in a year.

PROPERTY to the amount of £15,000 sterling, was destroyed by fire at Liverpool on the 14th Dec.

LATE FROM ENGLAND.

London papers to the 4th of January have been received in N. York. Although they furnish the usual quantity of contradictory reports, speculations, and prognostications, they do not afford a solitary article of authentic political intelligence of any interest here. They continue to talk about the intention of the Allied Sovereigns to engage in attempts to subjugate Spanish America, but they did not appear to have been trusted with a single document on the subject.—Spain will unquestionably make efforts to recover her Ex-Colonies, but those making at the last date were on a very insignificant scale. *Cent.*

The PRESIDENT'S MESSAGE reached Liverpool on the 26th December by the Robert Fulton. The Liverpool papers speak in high terms of the sentiments advanced by the President—"By one short passage in the Message, (says the Advertiser,) it sets at rest, we dare presume, whatever may have been in agitation by the continental allies in reference to the late Spanish possessions in America. There will be no attempt made, it may be confidently affirmed, to interfere with the present condition of those countries, when it is known that such interference would be viewed by the United States as a just cause of war on her part with any power attempting such interference."

Another paper remarks—"The document is of unusual, and, we may add, of incalculable importance, in a political, commercial, and moral point of view."

Congressional Proceedings.

SENATE.

FRIDAY, Feb. 6. This day a number of private petitions came under consideration; but the principal subject of discussion was the building additional sloops of war.

MONDAY, Feb, 9. The order of the day was the subject of appropriation for building sloops of war. A long discussion took place. A bill was finally engrossed for a third reading, appropriating $250,000 this year, and $200,000 annually hereafter for this purpose.

TUESDAY, Feb. 10. A petition for an alteration of the naturalization laws was committed.

The bill anthorizing the building of an additional number of sloops of war was passed.

WEDNESDAY. A bill was passed, and sent to the House for concurrence, for rigidly securing the accountability of public officers. A bill allowing a drawback on certain exportations,—also a bill relative to surveys for roads and canals, passed stages.

THURSDAY, Feb. 12. Some private petitions were presented. The tariff bill came under discussion in committee. Nothing final is yet determined on the subject.

HOUSE OF REPRESENTATIVES.

MONDAY, Feb. 9. The business in the House, since Thursday, was not of a nature to interest our readers particularly.

A bill appropriating money for the improvement of the Mississippi and Ohio rivers underwent a long discussion.

TUESDAY, Feb. 10. The bills for internal improvement—for the extension of the time of pensions—and for altering the Tariff, occupied the attention of the House during the day. The two latter were ordered to be engrossed for a third reading.

WEDNESDAY, Feb. 11. The Tariff bill occupied the House in committee during this day, and Thursday without coming to any definite decision.

Massachusetts Legislature.

The present session of the Legislature has been lengthened beyond what was expected.

Several important subjects have been before them.—The subjects of greatest interest that have been under consideration, during the past week, are the following: viz. The bill for continuing the appropriations to Harvard University, and Williams College, from the tax on the Banks. The House refused to concur with the Senate in giving leave for a bill. The petition for another bridge from Boston to Charlestown. The further consideration of it is postponed to the next session of the legislature.—Also the petition for a bridge or dam from Wheeler's point in Boston, to South Boston. The report of the committee was in favour of leave for a bill, but the Senate after considerable debate, refused a bill,—yeas 14, nays 16. It is expected that the Legislature will close the business of the session on Saturday.

CORRESPONDENCE. *'C' is sincerely thanked for his very acceptable favors, and a continuance of them is respectfully solicited.*

MARRIED,

In Eastham, by the Rev. Mr Shaw, Mr Jonathan Sherman, of Orleans, to Miss Mehitable Knowles.—Mr John Atwood, of Wellfleet, to Miss Rhoda S. Gill.

In Dennis, by Rev. Mr Haven, Capt. Uriah Nickerson, of Eastham, to Miss Deborah Covell.

In Orleans, by Rev. Mr Johnson, Mr Joshua Paine, of Eastham, to Miss Deborah Sherman.—Mr James Lincoln, of Eastham, to Miss Mercy Mayo.

DIED,

At Port au Prince, Jan. 16, Mr Humphrey Bray Haskell, of Newburyport, aged 41.

DEATHS at Baltimore in 1823, 1208, including, of consumption 236, croup 52, cholera infantum 253, decay 56, dropsy 37, dysentary 46, bilious fever 137, typhus 148, hydrocephalus 28, intemperance 25, measles 175, small pox 28, drowned 41, suicide 5, murdered 3—under one year, 474—over 100, 1.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court-street, and at the Counting Room of the Christian Register, price 12 cts. "Two Letters on the genuineness of the verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of N. York, by HENRY WARE, jr. Minister of the Second Church in Boston. *Third edition.*

Advertisement to this edition. Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their re-publication. A very few slight alterations have been made, and an essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the letters are again submitted to the public with the hope that they may do something to aid the cause of christian knowledge and truth. Feb. 20.

Mr Grew's Pamphlet.

JUST received, and for sale at the Counting Room of the Christian Register, price 18 cents, "An Examination of the Divine Testimony concerning the Character of the Son of God, by HENRY GREW, Minister of the Gospel, in Hartford, Connecticut.

"This is my beloved Son."

"When we have humbly and attentively considered and ascertained the meaning of any proposition,—we should implicitly believe it, how contrary soever it may be to our former opinion, or that of others in reputation for wisdom."—SCOTT. Feb. 20.

Mr Pierpont's Sermon.

JUST received, and for sale at the Counting Room of the Christian Register, price 17 cents, "What think ye of Christ?" A Sermon preached at Newburyport, Sunday, October 26, 1823, by John Pierpont, Minister of Hollis-street Church, Boston. *Second edition.* Feb. 20.

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single. Feb. 20.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund. Feb. 20.

The Suspected Boy.

JUST received, and for sale at the Counting Room of the Christian Register, price 4 cents, "The Suspected Boy:" by the author of Advice to a Young Woman at Service &c. Feb. 20.

James Talbot.

IN the press, and will be shortly published at this Office, "James Talbot," *second edition*: by the author of Advice to a Young Woman at Service &c. Feb 20.

New Jerusalem.

JUST published, "Sermons illustrative of the Influence of a life according to the Commandments, on our idea of the character of the Lord, delivered before the Boston Society of the New Jerusalem. By Thomas Worcester." Price 37 1-2 cents.

Feb. 20. CUMMINGS, HILLIARD, & CO.

Boarders Wanted.

A Family in the country, about 14 miles from this city, wishes to take 2 or 3 young children to board, in a very pleasant situation. Inquire at this office. Feb. 20.

American Goods.

LYMAN TIFFANY & CO. have for sale, at No. 2 Central street,

110 pieces blue, black, drab and Oxford mix'd broadcloths,
220 do do do do Cassimeres,
15 cases satinet, blue and Oxford mix'd,
50 bales 4-4 bleached and unbleached shirtings,
4 do 5-4 unbleached shirtings,
do 9-8 and 4-4 do do from the *MEDWAY COTTON MANUFACTORY.*
do 3-4 unbleached shirtings, from do do do
do 3-4 do do from the *FARMER'S MANUFACTURING COMPANY,*
do 7-8 fine bleached shirtings, made from *SEA ISLAND COTTON,*
30 do Plaids,
15 3-4 7-8 and 4-4 Checks,
5 bales stripes and striped denims,
5 do Furniture Checks and Cambrays,
2 do fine Plaids,
9 do Ticking,
30 do Yarn, from No. 8 to 14
18 do spinning Wool
23 do lamb's do
75 do fleece do, various qualities.

POETRY.

NIGHT.

BY JAMES MONTGOMERY.

Night is the time for rest;
How sweet, when labors close,
To gather round our aching breast
The curtain of repose:
Stretch the tired limb, and lay the head
Upon our own delightful bed!

Night is the time for dreams;
The gay romance of life,
When truth that is and truth that seems,
Blend in fantastic strife;
Ah! visions less beguiling far
Than waking dreams by daylight are.

Night is the time for toil;
To plough the classic field,
Intent to find the buried spoil
Its wealthy furrows yield;
'Till all is ours that sages taught,
That poets sung, or heroes wrought.

Night is the time to weep;
To wet with unseen tears
Those graves of memory, where sleep
The joys of other years;
Hopes that were angels in their birth,
But perished young like things of earth!

Night is the time to watch;
On ocean's dark expanse,
To hail the Pleiades, or catch
The full moon's earliest glance,
That brings into the home-sick mind
All that we loved and left behind.

Night is the time for care;
Brooding on hours misspent,
To see the Spectre of Despair
Come to our lonely tent;
Like Brutus midst his slumbering host,
Startled by Cæsar's stalworth ghost.

Night is the time to muse;
Then from the eye the soul
Takes flight, and with expanding views
Beyond the starry pole,
Descries athwart the abyss of night
The dawn of uncreated light.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away,
So will his followers do;
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death;
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease:
Think of Heaven's bliss, and give the sign
To parting friends:—such death be mine.

MISCELLANY.

From the Hampshire Gazette.

THE MAL'ARIA AT ROME.

The last North American Review contains an interesting account of the Mal'aria, or annual pestilence, which has so long been desolating Rome and the country around it. The infected district, of which Rome is almost the centre, is 200 miles in length, and 30 in breadth, extending from the sea to the Appenines.—A fatal fever is produced every year, in August and September, and a great number of people perish. The Mal'aria was first noticed about the year 1377, and from that time to the present, this pestilence has been gradually extending its ravages. More than a thousand square miles of fruitful territory are now depopulated, and three fourths of the space within the walls of the city have been given up to desolation. In the Campagna, where there was once a crowd of population, and no small portion of the splendor of the Roman empire, the eye now wanders over a boundless waste, and frequently there is not a house, nor a tree, nor a sign of human life, to be seen for many miles. The whole of those portions of the city, where ancient Rome chiefly stood, have been given up to the Mal'aria, and in other parts, the unseen pestilence goes forth unmolested. No one has been able to determine the cause of the Malaria, but it is reserved among the darkest of nature's secrets. Some suppose it to be produced by the famous Pontine marshes, which are situated 40 miles distant from the city; others ascribe it to the nature of the soil, which is of volcanic formation; and others, to exhalations from waters hidden under the surface. Whatever may be the cause of this pestilence, the final result cannot be doubtful. Rome, once the proud capitol of the world, will become desolate and forsaken. "Rome" says the Review, "is already within the influence of that mysterious agent which is spread every where around the remains of its temples and tombs as an invisible enemy, whose approach no intimation announces, and no power can resist. That this enemy will at last triumph, its past progress does not permit us to doubt. Rome herself already stands in widowed greatness amidst the desolation of the Campagna; and its soil which for so many centuries teemed with splendour and power, seems now to be emancipating itself by its own secret energies, and demanding to lie fallow of glory as many ages as it bore its burden."

From the Monthly Anthology.

REFLECTIONS ON THE ANCIENT DRUIDS.

There is, in common apprehension, a peculiar stigma of reproach attached to the memory of the ancient druids. They not only sustain their portion of the contempt, cast upon heathen priests in general, but they seem to have united in their character both odium and terror. Men, on hearing the word druids, figure to themselves a tribe of savages, despicable for their ignorance, their fanaticism and their extortion, and abominable for their murderous sacrifices. We read of them, when first invaded by the Roman legions, terrifying, by their frantic gestures and their horrid yells, those veterans, whom the carnage of battle could not dismay. They are represented, as flying in every direction before their invaders, accompanied by women in hideous dress, brandishing torches over their heads, and filling the air with imprecatious. We view them rearing their altars on which they immolate their prisoners, and on which they become themselves, in retaliation, the deserved victims. But while we recoil from the druids, there is still something in them mysterious, something, which excites admiration, and forbids our degrading them below other ancient priests.

To the primitive inhabitants of Europe, there has been ascribed one common origin. As this has been traced to one of the original patriarchs, it is probable, Europe received by descent some rational principles of religion. The policy of designing priests, or the gradual tendency of rude minds to superstition, introduced that wild religion of nature, polytheism. The susceptible imaginations of Britons soon became fired by that zeal, which has in successive ages distinguished the politics, as well as religion of England. There the druids were first distinguished for their knowledge in sacred mysteries, for the independence of their rank, and the veneration, with which they impressed the people. In those dark ages, and in that benighted region, where the effulgence of Grecian genius had not darted one ray, it is grateful to see one order of men rise above the prostrate mass, and cultivate philosophy and letters. Then were the people ignorant of that leisure of thought, which arises from abundance; and society wanted those numerous gradations, which afford opportunity to the humblest individual of rising. There was no object, upon which the human mind could extend itself. Yet then did the druids invoke in native strains the spirits of departed worthies. While the people could not cultivate the soil under their feet, the druids were measuring the distance of the stars.

The heathen priesthood are generally represented not so superstitious, as wicked. It is imagined that the druids had secret tenets, which acknowledged the unity of God and the immortality of man; but it was their interest to encourage absurd opinions and expensive ceremonies. Thus they occasionally collected followers, and with them retired to dismal caves in the recesses of their groves, where at midnight they would repeat the verses, which contained the mysteries of their creed. Though there were druidesses, they were precluded from these secrets.

There are some observances, which exalt the superstition of the druids above that of other priests. What are called their temples may be called buildings erected by the Deity. They were recesses in groves of venerable oaks. They were enclosed by a wall to prevent the intrusion of the profane, and in the centre, a plain stone altar announced the ground to be consecrated. They deemed it unworthy to exclude the view of heaven, while they directed their eyes in worship there. As they considered the sun and moon to be primary deities, they wished them to shine upon their heads with uninterrupted radiance, as a token of their indulgence. Thus when the sun reached the meridian was the time they peformed their daily rites. Then, they believed God was looking upon them, and by various contortions of body, by sacrifices and hymns of praise, they sought to conciliate his favour, or to avert his anger. But midnight was their favourite season of devotion. The thickness of their groves cast a deeper shade over the darkness of the night. All conspired to solemnize the scene, and to add reverence to the rites of their religion. To what excessses in fanaticism would the people be wrought by ceremonies so impressive. View them at midnight marching with solemn pace under their ancient oaks, whose thick branches obscured the "dim, religious" light, which the moon afforded. Follow them to the centre of their groves, and view the priests standing on an eminence, dictating the duties of their religion. Arrayed in his surplice, he now ascends the loftiest oak, and with his golden knife crops the mistletoe from its boughs. This is a token of the indulgence of the gods. The populace, who before stood wrapt in devotion and silence, now burst forth in anthems of praise, while the recesses of the woods resound the melody.

Is it not remarkable, that superstition has uniformly inspired zeal, while true religion, unless invigorated by persecution, has been doomed to languish? Is it not a melancholy truth, that in the worst causes we find the most strenuous agents, and in the absurdest religions, the most fervent devotees?

"*Two went up into the Temple to Pray.*"

BY RICHARD CRASHAW.

Two went to *pray!* O rather say,
One went to *brag*, th' other to *pray*.

One stands up close, and treads on high,
Where th' other dares not lift his eye.

One nearer to God's altar trod,
The other to the altar's God.

IMPORTANT DISCOVERY.

[An instrument has been lately invented in London, for removing liquids or any poisonous or hurtful substances from the stomach. Its efficacy has been satisfactorily tested by sir Astley Cooper, in an experiment upon a dog, to which a large quantity of opium was given. In thirty minutes from the time the opium was administered, it had produced such an effect, that the dog could not stand upright. The instrument was then applied, and in three minutes the stomach was evacuated of its contents, and appeared to be little worse for the experiment. In a subsequent lecture, referring to this experiment, sir Astley Cooper observed:—]

"This experiment, gentlemen, delighted me; I do not know that I have experienced greater pleasure in my life than I felt in going home from the hospital on that day. With respect to antidotes against the effects of poison, it is well known that they are in a great degree useless. It is impossible, for instance, to get rid of arsenic from the stomach by any remedy that can be aministered. It is doubtful whether any man ever recovered from the effects of that poison by means of an antidote. So with respect to opium, when it is taken into the stomach in such large quantities that vomiting cannot be excited, the patient cannot be relieved by the exhibition of medicine; for where is the antidote against the effects of opium? A few weeks ago, a nurse in this hospital died in consequence of having swallowed opium. No relief was administered to her; but can it be said, after what we saw on Friday, that no relief *could* have been administered to her? A short time since, a patient died in the other hospital under similar circumstances: the quantity of opium taken being so large, that vomiting could not be excited by any means which were employed. I was myself, on one occasion, called to a young lady, who had taken two ounces of the tincture of opium. It was 10 o'clock in the morning when I first saw her; she was then comatose. I tried to excite vomiting, by the sulphate of copper, given in as large doses as I could venture to administer; which I have sometimes known to succeed when all other means have proved ineffectual. It was however unavailing in this case, and I sat by this young lady from 10 o'clock in the morning until 8 in the evening, watching the regular progress to death, without being able to administer to her the least relief,—Let me ask you then, gentlemen, whether an experiment of this kind is not in the highest degree interesting, and whether we are not infinitely indebted to the man who first suggested the means of administering relief under such afflicting circumstances?

From the North American Review.

LONDON.

No city in Christendom announces itself from so far; or sends to such a distance the decided intimations of its extent and power. Twenty miles before its pinnacles and spires are visible, the black cloud of smoke and vapour that hangs over it, as a perpetual canopy, is seen to swell up in the horizon like the dark forms at sea, which sometimes announce the approach to a vast continent. Almost as far off an increase in the amount of passing is perceptible. Stage coaches, of all sizes and forms, crowded with passengers on their tops, that make them seem instinct with life, hurry by in succession and the post chaises and equipages multiply to such numbers, that one not accustomed to calculate the wide influence of so great a city, can hardly persuade himself, that he is not already approaching its very suburbs. Some miles, however, before he is even so near as this, the numbers of every thing moving begin to look like crowds, and soon afterwards the crowds fall into an almost incessant and an uninterrupted stream. In the meantime, the roads and streets are growing wide, and the shops more frequent, rich, and showy. The villages disappear, or rather become considerable towns; and the towns are gradually changed into a continued succession of suburbs, through the midst of which, the astonished stranger hastens forward, until, driven perpetually forward by the unbroken torrent, he finds himself borne, at last, into the endless multitudes of that metropolis itself.

From the Christian Observer.

STATE OF THE PRESS IN CHINA.

Our readers may judge of Chinese ideas of authorship and the liberty of the press, from the fate of an author named Whang-see-Heou, whose crime is thus set forth in the Report of his judges. "We find," say they, "1st. That he has presumed to meddle with the great dictionary of Kang-hi; having made an abridgement of it, in which he has had the audacity to contradict some passages of that excellent and authentic work. 2nd. In the preface to his abridgement, we have seen with horror that he has dared to write the *little names* (that is, the primitive family names,) of Confucius, and even of your majesty: a temerity, a want of respect, which has made us shudder. 3d. In the genealogy of his family, and in his poetry, he has asserted that he is descended from the Whang-tee. When asked why he had dared to meddle with the great dictionary of Kang-hi, he replied, "That dictionary is very voluminous and inconvenient. I have made an abridgement, which is less cumbersome and expensive.' Being questioned how he could have the audacity to write in the preface to this dictionary the *little names* of the emperors of the reigning dynasty, he answered, 'I know that it is unlawful to pronounce the *little names* of the emperors, and I introduced them into my dictionary merely that young people might know what those names were, and not be liable to mistake. I have, however, acknowledged my error by reprinting my dictionary, and omitting what was amiss.' When asked how he had dared to assert that he was descended from the Whang-tee, he said, 'It was vanity that came into my head. I wanted to make people believe that I was somebody.'—"According to the laws of the empire, this crime ought to be rigorously punished. The criminal, therefore, shall be cut in pieces, his goods confiscated, and his children and relatives above the age of sixteen years put to death. His wives, his concubines, and his children under sixteen shall be exiled, and given as slaves to some grandee of the empire." The sovereign was, however, graciously pleased to mitigate the severity of this sentence, in an edict to the following effect:—"I favour Whang-see-Heou in regard to the nature of his punishment. He shall not be cut in pieces, and shall *only* have his head cut off. I forgive his relatives. As to his sons, let them be reserved for the great execution in autumn. Let the sentence be executed in its other points: such is my pleasure."

BELLS.

Bells are observed to be heard farther, placed on plains, than on hills; and still farther in valleys, than in plains; the reason of which will not be difficult to assign, if it be considered, that the higher the sonorous body is, the rarer is its medium; consequently, the less impulse it receives, and the less proper vehicle it is to convey it to a distance.

The invention of bells is by some attributed to the Egyptians. Be this as it may, it is certain that they were always used to announce the festivals in honour of Osiris. Among the Hebrews, the high priests, in grand ceremonies, wore a kind of tunic ornamented with small bells; and the prophet, Zechariah xiv. 20, speaks of bells hung to war-horses. At Athens the Priests of Proserpine and Cybele, used them during their sacrifices. Bells were also known among the Persians, the Greeks and the Romans.

It is said that Paulinus, Bishop of Nola, a city of Campania, in Italy, introduced bells into the church, about A. D. 400, to summon the people to divine worship and to distinguish the canonical hours; but it does not appear that large bells were used before the sixth century. In Britain, they were applied to church purposes before the conclusion of the 7th century; being introduced about the time when parish churches were first erected there. Those of France and England appear to have been furnished with several bells. In the time of Clothaire II, King of France, and in the year 610, the army of that prince was frightened from the siege of the city of Sens, by the ringing of the bells of St Stephen's church. Bells were baptized about the beginning of the following century.

There are several bells of great magnitude and ponderosity in England, particularly Tom of Lincoln, weighing 9,894 lb. some say 11,200 lb.; Peter of Exeter, weighing 12,500 lb.; and Mighty Tom, of Christ-church, Oxford, weighing 17,000 lb. George of Ambose, a bell, in the steeple of the great church of Rouen, in the department of Lower Seine, France, weighs 36,000 lb. But the largest bell in the known world, was that in Moscow, Russia; its height 19 feet, its circumference at the bottom, 21 yards 11 inches; its greatest thickness 23 inches; and its weight 432,000 pounds. Dr Clarke states its weight at 443,772 lb., and that it was never hung or removed from the place where it was cast. The largest bell in Moscow which is hung, and is tolled on important occasions, weighs more than 57 tons. The bell of St Peter's in Rome, re-cast in 1785, weighs 18,667 lb. Another of 17,000 lb. is placed in a tower at Florence, and is 275 feet from the ground.

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